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ABSTRACT

This report represents a project required by the Americans for Indian Opportunity Ambassador Program. The project involved the preservation of Mohave culture for the Mohave tribe, one of four tribes of the Colorado River Indian Tribes reservation. Preservation requires equal access to information as well as the freedom to disseminate information to tribal members. Although there was a fully-funded community tribal archive and museum filled with documents and objects, Mohave tribal members did not have access to this information. In essence, those in control of the information (government) have political power because they can define the issue, set the rules of discussion, and decide who may participate in the discussion within the tribal community. However, the author's affiliation with the Smithsonian and fellowship in the Department of Anthropology at the National Museum of Natural History resulted in publication of the "Mohave Tribal Catalog," which cataloged, photographed, and allowed immediate and accurate access to cultural materials. Additionally, the training and access to other resources made possible by the Smithsonian allowed the author to expand efforts to encompass other major Mohave collections in the United States and Europe. As more and more cultural information was sent back to the community, the community museum began to loosen its restrictions on information access. Cultural preservation efforts have ignited a renewed interest in Mohave culture and history among tribal members. Appendixes include an educational code calling for instruction in tribal culture, resolutions concerning the recognition of the Colorado River Indian Reservation, and the by-laws of the Colorado River Indian Tribes Mohave Elders Committee. (LP)

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ED 379 115

# Preservation of Mohave History and Culture

by

Michael Tsosie

Americans for Indian Opportunity

Ambassador Program

December, 1993

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
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**AMBASSADOR FIELD PROJECT**
**PROGRESS REPORT**

My original field project changed after discussion with the field project advisors. Initially I had wanted to rewrite the tribal history as well as pursue some related activities, but realized that the history and other activities were part of something much larger than what I had thought previously. The larger issue was basically identity and its formation through cultural preservation and the maintenance of tribal culture among the Mohave on the Colorado River Indian Reservation.

On my reservation there are four distinct tribes, Mohave, Chemehuevi, Navajo, and Hopi. The original tribe is Mohave and the other tribes were placed on the reservation after it was established in 1865. The reason that these tribes were placed on the reservation was that the Federal government decided that Mohaves had too much land and not enough people, and the other tribes, had too many people and not enough land. Simple solution, let's move these tribes to the Colorado River Indian Reservation. Unfortunately this situation has created more problems than it ever resolved for the tribes involved.

Many of the people in my generation are a mixture of the four tribes, but because of the ethnic polarization resulting from the history, many of us associate/identify with a specific tribe. However, increasing numbers of my generation refuse to decide on a tribal identity or lose out on an identity because they do not speak a language because their parents may have been of two different tribes, and instead buy into the pan-Indianism

so prevalent outside of the reservation community. This has resulted in the decrease of the tribal identities within my community and a huge decrease in knowledge of the Mohave language and subsequent loss of knowledge about Mohave culture, history and identity.

For me personally, the choice was not a choice but a reality since I grew up with my mother's family who are Mohave. I never had to think of identity because I always had a sense of who I was until I left the community to attend the university. On the reservation I was always Michael Tsosie, member of the Patch family, Neolge clan, Mohave, son of..., grandson of..., great grandson of..., great-great grandson of... I never questioned who I was or why until others identified me as "Indian," "Native American," "red-nigger" etc. I never felt inferior because I have always known who I am, where I come from, and who I come from and the ancestry is unique if not impressive on my Mom's side. Being an academic nerd trained at Harvard, I absolutely had to organize and choose these identities in the following manner: racially I am identified by others as Native American, racially I am identified by other Native Americans as Mohave, Navajo, and Laguna, politically I am identified as a member of the Colorado River Indian Tribes, socially and culturally I am a Mohave. Depending on what context I find myself in, I can identify myself any number of ways, the possibilities are endless.

After our first Ambassador meeting I realized how fortunate I was, because this issue of identity and the self esteem generated by identity seemed to be at the core of every issue we discussed in terms of leadership. Lack of identity seemed to be at the core of many people's problems which then became everyone else's problem in the larger social context. I then had to think back to other people in my own community and realized that many of the problems and dissension in the tribe stemmed from this issue of identity. Identity of course is based on so many factors, but key among these is an articulated history that brings about a sense of belonging and connectedness to the past and to each other. Also our individual family histories and geneologies tie into a larger tribal history that created our cultures, of which we are a part.

I believed that my contribution could be to bring this information out to people so that they would have a sense of identity as well as that connectedness to the history and culture of which we are all a part, both good and bad. This is what led me towards efforts of Mohave cultural preservation and maintenance as a field project. Although the topic seems incredibly broad and impossible to confront, like with everything you have to start somewhere, which means thinking, outlining the issues, and identifying resources and limitations.

In order to accomplish preservation, I believed that there had to be equal access to information as well as the freedom to disseminate that information among tribal members. At the time,

this was the primary stumbling block identified by me in why cultural preservation and maintenance efforts were not what I would call successful within my tribal community. Indications of the non-success were measured and validated in the 1983 CRIT Educational Survey, which demonstrated strong interest in retention of the Mohave language among a population of 1,800 but no programs to preserve and maintain it among those 35 years and younger, and repeated requests for tribal history and Mohave culture classes went unanswered by tribal institutions for a variety of reasons. Also, the lack of information impacted on issues of identity in the tribe, especially among the younger people who did not speak or understand the language.

The situation I faced in my community was that we had an established fully funded tribal archive and museum filled with documents and objects, but tribal members did not have access to any of that information and this was detrimental to the Mohave as a tribe. It was observed that White scholars had immediate access to cultural and historical information but tribal people had to overcome an unnecessary burden of endless forms and months of having a request work its way through several committees before coming before the Tribal Council for approval. Although I personally challenged those barriers, I succeeded in obtaining access only for myself and it did not help others in the community obtain the same type of access they were entitled to as tribal members. In addition, both the Museum and Archive staffs were and are paid to develop activities that promote and preserve

the Mohave culture within the community but almost no efforts were made by these institutions to respond to the needs within the community. Because of this situation, several efforts were made by other entities of the tribe to respond to fill these needs. However, because of the inaccessability of information it was not possible for entities, such as the Education Department, to develop effective and acceptable curriculums on culture within the public school system and for adult tribal members, even though this had been mandated in the Education Code developed in 1989 (Appendix A) in response to those needs. It should be recognized that this process of brokering information was based in political considerations for those in power within the government because those that could control the information could determine what was "traditional" and because it was traditional it would be perceived as "right" and because it was right then it would be politically correct. In essence I came to understand that those in control of the information have political power because they can define the issue, set the rules for discussion, and decide who may participate in the discussion within the tribal community.

My efforts to date have been to break up this monopoly of information in order to promote Mohave cultural preservation and maintenance. In writing the Education Code, I was able to write into law what tribal members wanted for themselves and their children. However, because of the local stranglehold on information it was necessary to locate and identify alternative

sources of legitimate knowledge that tribal members could consult outside of the community.

This led me to the Smithsonian and my fellowship in the Department of Anthropology at the National Museum of Natural History. My project there was to catalog the entire object, photograph and manuscript collections in order to provide immediate and accurate access to those materials to the tribal members in Arizona. This resulted in a publication entitled "Mohave Tribal Catalog" which is the first of its kind in the United States. The training and access to other resources made possible by the Smithsonian then allowed me to expand those efforts to encompass other major Mohave collections in the United States and in Europe. This location and identification of sources of knowledge about the culture and history of the Mohave tribe could be described as "new" knowledge but it really was putting people in touch with information that was there waiting for them all the time. I have helped to generate information and knowledge by comprehensively assessing, cataloging and then organizing the information so that tribal members in the community can easily access it and understand what they are looking at or reading by giving the information both cultural and historical context. In addition, the results of my research and writings have all been channeled back in to the community. For example, copies of hundreds of photographs from several collections from around the country, valued at a total of $28,000.00, were provided to both Mohave communities free of

charge through my efforts. Archival documents that I have found in the course of my research have been kept in files and deposited with the Education Department, and requests for specific types of information from tribal members are easily fulfilled with copies of a specific document or documents. My article on historic beadwork has also led to a renaissance of beadwork and interest among younger people in maintaining this tradition. Specifically, the article gave people the technical information they need to know in continuing with Mohave beadwork as well as gave them the background information on the history and importance of this tradition within our community.

It was interesting to observe that as the information I helped generate came back to the community and created a competition with the Museum and Archive, the Museum and Archive began to loosen the restrictions on their information to tribal members in general. Each time new sets of information came back into the community, a public ceremony was held to commemorate the event. The staff of the museum and archive would attend and say "Oh yes, we have that also." The response would be, especially from older people, "Who cares what you have, we have this now before us." Consequently because of their perceived marginality these institutions began to make known what they had in their collections so tribal members would become interested again in them and their information. In a sense this strategy has worked because it ultimately increased everyones access to materials

while also generating general interest in Mohave culture and history.

In past political discussions or crisis, the opposition was usually derided as "non-traditional" by the information brokers but now it was not so easy to make that claim, especially since tribal members now had several perspectives on information with which to challenge such claims. Our picture of our identity as a people was greatly expanded as well, since we now also had many perspectives on Mohave history as well as the role different people played in the creation and development of our community. For me personally, this has helped me to assist my family in dealing with political challenges based on the dynamic of "traditional/non-traditional" and challenges to our geneology and our right to speak on certain "issues."

Perhaps one of the greatest surprises has been how my activities in cultural preservation have been a catalyst for other people within the community. Many of the Mohave elders have felt for years that they had been exploited by the Museum and Archive staff but had no other means of participating in tribal affairs or supporting cultural activities. Also many Mohave people felt that we were becoming lost among the other three tribes, especially as many pan-Indian activities such as pow-wow began to replace many of the Mohave songs, dances and other social activities at community sponsored events. With the renewed community interest in Mohave culture and history, older people as well as younger Mohaves banded together and effectively

petitioned the Tribal Council to recognize the Mohave tribe specifically on the day the reservation was established. As a result there is a now an official Mohave day on March 3 of every year, which was proclaimed in a resolution by the Tribal Council (Appendix B).

Mohave people's sense of identity was strengthened through this activity and there was a feeling that if we could get our own holiday, then we could accomplish other things as well as long as we could organize collectively as a group. This core group asked for my help with their petition to organize and I helped draft their petition into a resolution, which organized them as a standing committee of the Tribal Council (Appendix C). The by-laws of the group, which I drafted, were interesting in how they organized their leadership (Appendix D). The elders wanted the ability to quickly replace the chairperson of the committee if there was a need, so they vote every month for the chairperson; almost like a vote of confidence. In the process of drafting these by-laws, we all realized we had something we could contribute to the group. I had knowledge of writing in English and group organization, someone had experience with political power and personalities, someone brought coffee and food, someone brought chairs, someone cleaned up, all of these were important contributions to the group effort no matter how seemingly insiginificant.

I believe that through people's continued interest and participation, which has now been institutionalized, the

preservation and maintenance of Mohave culture is gathering momentums for future generations. I was amazed that my activities as an individual not only generated interest but inspired people to fulfill their hopes and dreams. I have observed that the ability of people to organize to address their needs is a powerful and dynamic force within a community. By pulling together people, resources, and a collective vision, a group of people can empower themselves to accomplish many things. In addition, when confronted with barriers there is always a way to overcome the barrier, even though it may not be the easiest way. I also discovered that throwing money at a problem does not solve it. Many of the activities that have been accomplished did not cost money just time and effort and a willingness to share. When funding was needed for an activity, I just tapped into that Ambassador network - it didn't fall out of a tree but a little sweat often paid off. Most importantly a positive attitude is perhaps one of the most critical elements to have in any effort, because sometimes it seems hopeless and pointless but a positive attitude can often pull you through the worst situation.

At present I will focus on pulling together a langauge program to retain the Mohave language, which has involved me in writing a grant application for this project. I will continue with other information retrieval and dissemination activities related to the Mohave tribe. I am currently engaged in drafting a tribal code on records and information, which will definately deal with issues of tribal access. I also plan on formally

studying issues of identity formation and maintenance as a doctoral student in the Anthropology Department at UC Berkeley for the next two years. I realize that the activities and their priority will shift over time.

One of my greatest needs is for mentors who can assist in pulling together resources to keep the momentum going, especially when it comes to project funding. One of the greatest assets has been the people in the Ambassador group; they have always been willing to help. As I have said before, the greatest strength of the Ambassador program for me has been the people I have met. I know I should mention specific problems with my project but I have not yet encountered a problem that I could not deal with after having assessed the situation. Problems are always a reality but never a barrier. Perhaps one of my problems is patience because I always want to have things completed and move on to other things.

During this last year, much has been accomplished but there remains even more that can be achieved within and outside of my community. Sometimes I think "Will this ever end?" and of course it won't, but it helps me to know that there are thirty two other people doing what I am doing, facing similar situations and problems, and all are willing to give their support and talent when I need it most.

APPENDIX A

(Reserved)

## 112. Curriculum

112.1 Each school serving the Colorado River Indian Tribes shall have a written, congruent curriculum which contains clearly articulated instructional goals and objectives. The curriculum of each school shall be based on the needs of the students served. The culture, values, and individual interests of the tribal students shall be recognized and integrated into all curricula. The curriculum shall provide all students with opportunities to broaden their interests and career objectives and promote personal and intellectual growth appropriate to their individual differences.

112.2 The instructional program shall reflect the special needs of these students and yet be flexible enough to allow any modifications necessary to accommodate the needs of a student to acquire full knowledge of basic skills including physical science, computer science, mathematics, social studies, history, civics, reading, writing, English language skills, and cognitive skills.

112.3 Curriculums, if not in existence, shall be developed and enacted within a time period specified by the Director of the Department of Education upon passage of this code contingent upon monies provided by the Tribal Council to the Department for appropriate and qualified staffing and materials to implement this section.

## 113. Instruction in a Language other than English

(Reserved)

## 114. Instruction in Tribal Culture and Social Studies

114.1 The survival of the Colorado River Indian Tribes as a unique group of people growing and developing socially, economically, and politically within the larger society of the United States, requires that the people of the four tribes and those who reside with the people of or adjacent to the Colorado River Indian reservation shall retain and/or develop an understanding, knowledge, and respect for tribal culture, history, civics, and social studies. Courses or course content which develops and maintains knowledge, understanding and respect for tribal culture, history, civics, and social studies shall be promoted, and integrated in the curriculum of every school serving the Colorado River Indian Tribes.

114.2 The Department of Education shall work with the local school board and its administration to implement this section within a time period specified by the Director of the Department of Education contingent upon monies provided by the Tribal Council to the Department for appropriate and qualified staffing and materials.

## 115. Professional Training for Educators

(Reserved)


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APPENDIX B

Resolution No. 40-93

# RESOLUTION

COLORADO RIVER TRIBAL COUNCIL

A Resolution to proclaim March 3, 1993 as the Colorado River Indian Tribes' Day in Recognition of the Establishment of the Colorado River Indian Reservation

Be it resolved by the Tribal Council of the Colorado River Indian Tribes, in ~~regular~~ Special meeting assembled on March 2, 1993

WHEREAS, In pre-United States days, the Mohaves had three geographical subdivisions: 1. the **MATHA LYATHUM** or people of the north whose domains lay between Black Canyon and Paiute Wash; 2. the **HUTTO-PAH** or people who lived in the middle (Mohave Valley); and 3. the **KAVI LYATHUM** or people who lived south of the Needles Peak; and

WHEREAS, the above-things clan are **NEOLGE**, the sun; **OACH**, the clouds, rain and winds; **WHALIA**, the moon; **MAHA**, the small singing birds. The earth-things clan are **MOHA**, the mountain sheep and the deer; **HIPA**, the coyote; **MISIPA**, the quail; **NECAH**, the caterpillar and the worms; **VEMACKA**, the bean mesquite and certain other desert plants; **MUS**, the screw bean mesquite; **CHACHA**, the corn; **GOTTAH**, the tobacco; **KUMATHEE**, the ocotilla cactus; and **QUINETHA**, the prickly pear cactus. The below-earth and water things clan are **SHULIA**, the beaver; **BOUDHA**, the frog; **MALIKA**, the ground squirrel or the wood rat and other desert rodents; and

WHEREAS, after the Colorado River Indian Reservation was established and approved by Act of Congress on March 3, 1865, dramatic changes occurred that threatens the Mohave tradition and their cultural ways:

The foregoing resolution was on March 2, 1993 duly approved by a vote of 5 for, 0 against and 0 abstaining, by the Tribal Council of the Colorado River Indian Tribes, pursuant to authority vested in it by Section 1.r. Article VI of the Constitution and By l[illegible]s of the Tribes, ratified by the Tribes on March 1, 1975 and approved by the Secretary of the Interior on May 29, 1975, pursuant to Section 16 of the Act of June 18, 1934, (48 Stat. 984). This resolution is effective as of the date of its adoption.

COLORADO RIVER TRIBAL COUNCIL

By _____
Chairman

_____
Secretary

**NOW, THEREFORE, BE IT RESOLVED** the Tribal Council re-affirms it's commitment to preserving and promoting the Mohave tradition and cultural ways by acknowledging the 128th anniversary of the establishment of the Colorado River Indian Reservation; and

**BE IT FURTHER RESOLVED** the Tribal Council does hereby proclaim March 3, 1993 as the Colorado River Indian Tribes' day in recognition of the establishment of the Colorado River Indian Reservation.

**BE IT FURTHER RESOLVED** the Tribal Council encourages all Colorado River Indian Tribes membership to observe this day with appropriate programs, ceremonies and activities.

APPENDIX C

Resolution No. 128-93

# RESOLUTION

COLORADO RIVER TRIBAL COUNCIL

A Resolution to Formally Recognize and Organize the Mohave Elders of the Colorado River Indian Tribes into a Standing Committee of the Tribal Council

Be it resolved by the Tribal Council of the Colorado River Indian Tribes, in regular meeting assembled on August 14, 1993

WHEREAS, the Mohave Elders of the Colorado River Indian Tribes have historically provided sage advice and counsel to the political leaders of the Colorado River Indian Tribes to protect the reservation, lead the people, and safeguard the interests of all of the Indian people that comprise the Colorado River Indian Tribes; and

WHEREAS, the Mohave Elders have both unique and intimate knowledge of the comprehensive history and geography of the lands that comprise the Colorado River Indian Reservation; and

WHEREAS, the Mohave Elders are a valuable cultural resource that the Tribal Council has consistently utilized and relied upon since the adoption of the Tribal Council form of government; and

WHEREAS, the Mohave Elders have expressed their willingness to share their knowledge, wisdom, and experience with Mohave people in order to maintain traditions and perpetuate the concept of the Mohave as a distinct tribe of unique historical relevance to the creation of the reservation and the preservation of its lands for the benefit of all the Indian people who live among the Mohave; and

WHEREAS, the Mohave Elders desire to actively participate in the affairs of the Tribal government to promote and protect the interests and needs of the Mohave in a responsible and respectable manner; and

The foregoing resolution was on August 14, 1993 duly approved by a vote of 6 for, 0 against and 1 abstaining, by the Tribal Council of the Colorado River Indian Tribes, pursuant to authority vested in it by Section 1.q. and r. Article VI of the Constitution and By laws of the Tribes, ratified by the Tribes on March 1, 1975 and approved by the Secretary of the Interior on May 29, 1975, pursuant to Section 16 of the Act of June 18, 1934, (48 Stat. 984). This resolution is effective as of the date of its adoption.

COLORADO RIVER TRIBAL COUNCIL

By Dennis Eddy Jr.
Chairman

Lawanda Lafoon
Secretary

**WHEREAS,** the Mohave Elders recognize that their present method of participation in tribal affairs is unacceptable because their informal structure has been used against them, their recognition by the Tribal Council is not consistent, and in general marginalized to the point of ineffectiveness; and

**WHEREAS,** The Mohave Elders have respectfully requested formal recognition by the Tribal Council as a standing committee of the Tribal Council of the Colorado River Indian Tribes:

NOW, THEREFORE, BE IT RESOLVED that the Mohave Elders shall organize themselves according to the existing laws of the Colorado River Indian Tribes and have sixty (60) days from the date of the adoption of this resolution to present their by-laws for adoption by the Tribal Council;

BE IT FURTHER RESOLVED that the Mohave Elders Committee shall incorporate the following into their by-laws:

1. In order to vote on an issue, an Elder shall be of at least 50 years of age.

2. Participation in the committee shall be voluntary; the Tribal Council may not appoint members or officers to the committee.

3. Committee members shall not receive any form of monetary compensation from the Tribal government for their participation in the committee.

4. All Mohave people shall be allowed to attend and participate in the meetings.

5. Meetings may not be closed to Mohave people at any time.

6. The committee shall discuss all issues openly; there shall be no use of executive session.

7. All meeting minutes shall be recorded and the minutes shall be verbatim.

BE IT FURTHER RESOLVED that the Tribal Council delegates authority to the Mohave Elders to consider and act on the following:

1. All cultural issues affecting Mohave people.

2. Boundaries of the Colorado River Indian Reservation.

3. Protection and retention of the natural resources of the Reservation as they relate to the perpetuation of Mohave tribal cultural.

4. Genealogies of Mohave people.

5. Other issues as assigned by Tribal Council.

BE IT FINALLY RESOLVED that the Mohave Elders Committee shall cooperate and provide the Tribal Council with expert testimony when requested, comment on the cultural implications of an issue before Council and consider other issues as assigned.

APPENDIX D

# COLORADO RIVER INDIAN TRIBES
# MOHAVE ELDERS COMMITTEE
# BY - LAWS

## I. AUTHORITY

By resolution 128-93, the Tribal Council of the Colorado River Indian Tribes recognized and authorized the organization of a standing committee of the Tribal Council entitled "Mohave Elders".

## II. PURPOSE

The reason for this Committee to exist is to promote and protect the interests and needs of the Mohave people in a responsible and respectful manner by actively participting in the affairs of the tribal government.

## III. DEFINITIONS

A. Committee - refers to the standing committee organized by the Tribal Council entitled Mohave Elders. All Mohave people may participate, but only those over fifty (50) years of age may vote on issues.

B. Descendants - any person who is able to demonstrate blood lineal descent from a member of the Mohave Tribe.

C. Funds - any monies owned or otherwise controlled by the Committee.

D. Misconduct - defined as not adhering to one or more of the values stated in part XII of the by-laws.

E. Misuse of funds - when monies are used by an individual or group of individuals for any purpose not formally approved by the Committee.

F. Mohave - a person or tribe of people indigenous at the point of historic contact with Anglo-Americans to the area now defined by the Colorado River Indian Reservation. Their descendants are now organized into two (2) tribes by the United States government. They refer to themselves as Aha Macave.

G. Natural resources - includes land, minerals, animals, vegetation, trees, water, and other items located in an area that occur naturally i.e., not man made.

H. Reservation - refers to the lands held in trust status by the United States for the tribe. The lands of the tribe are geographical areas defined by Executive Order of the President of the United States.

I. Tribal Council - refers to the legally recognized and constitutionally authorized governing body of the Colorado River Indian Tribes.

J. Tribe - refers to the Colorado River Indian Tribes, an indigenous group of people recognized through their constitutional government by the United States. The "political" tribe consists of four distinct cultural groups, Mohave, Chemehuevi, Navajo, and Hopi.

## IV. RESPONSIBILITIES

A. The Tribal Council delegated specific authority to the Committee to consider and act on the following issues:

1. All cultural issues affecting Mohave people
2. Boundaries of the Colorado River Indian Reservation.
3. Protection and retention of the natural resources of the reservation as they relate to the perpetuation of the Mohave tribal culture.
4. Genealogies of Mohave people.
5. Other issues as assigned by Tribal Council

B. The Committee shall also cooperate and provide the Tribal Council with expert testimony when requested, comment on the cultural implication of an issue as assigned by the Tribal Council.

C. Raise monies to carry out the purpose of the Committee and fulfill its obligations and responsibilities.

## V. MEMBERSHIP

A. All Mohave people shall be allowed to attend and participate in the Committee and its meetings.

B. Participation in the Committee shall be voluntary; the Tribal Council may not appoint members or officers to the Committee.

C. Persons on the Committee shall be descendants of members of the Mohave Tribe.

D. There shall be equal participation by all Mohave members of the Committee with one exception. Only those persons of at least fifty years of age and older may vote in the Committee.

E. Members of the Committee are encouraged to become knowledgeable about the history and culture of the tribe.

## VI. OFFICERS

A. The officers of the Committee shall consist of a chairperson, secretary, treasurer, speaker, an alternate for secretary, and an alternate for treasurer.

B. The Committee may amend its by-laws to include any other officers it deems necessary to organize itself or otherwise function in its responsibilities.

C. The term of the secretary, treasurer, and their alternates shall be for a period of twenty-four (24) months.

D. The term of chairperson shall be from one regular monthly meeting to the next regular monthly meeting.

E. The speaker shall be elected as necessary and required by the Committee.

F. A person is eligible to be an officer if they can vote with the exception of the speaker who may be any Mohave regardless of whether or not they may vote.

G. No person shall hold more than one office at the same time.

## VII. VOTING

A. In order to vote on an issue, a person shall be of at least fifty (50) years of age.

B. Those voting in an election for officers must be present at the meeting for that purpose. There shall be no absentee voting.

C. The chairperson of the Committee shall have no vote except in the case of a tie vote.

D. Issues and elections shall be decided by a majority of the members present at the meeting.

E. All issues shall be voted upon by the members present at a meeting; officers may not decide on issues by themselves.

## VIII. ELECTIONS

A. Elections for officers shall be held at the first meeting of the Committee. Thereafter elections for the secretary, treasurer, and their alternates shall be

held every twenty-four (24) months from that date for those positions. A speaker is elected on an as needed basis. A chairperson shall be elected every month.

B. Elections shall be an open ballot, i.e. a showing of hands.

C. Secret ballot is expressly prohibited in elections for officers.

D. The chairperson shall be elected every month at the regular meeting. The chairperson shall call for nominations. The chairperson shall then have a showing of hands. A majority of those present at a meeting shall determine who is elected as chairperson for that month. The former chairperson turns the meeting over to the newly elected chairperson.

## IX. DUTIES OF OFFICERS

A. The chairperson shall conduct all regular and special meetings and keep order. The chairperson shall act in this capacity until he is relieved by the selection of another chairperson at the next regular monthly meeting.

B. The secretary shall organize the agenda and report on the minutes. The secretary shall maintain a list of members and their addresses. The secretary may also verify the age of members of the Committee for purposes of voting.

C. The treasurer shall keep the funds and report on them.

D. The alternates shall act in the capacity of their office if the officer is absent or removed.

## X. MEETINGS

A. The Committee shall meet regularly on the first Tuesday of every month at a time determined by the Committee.

B. The Committee may also meet as needed. These will be known as "special" meetings. Notice of this type of meeting shall be given twenty-four (24) hours in advance.

C. A special meeting may be called by consensus of the officers.

D. A quorum of the Committee shall consist of six (6) voting members.

E. A meeting may not be held without a quorum.

F. The Committee shall determine the format of their agenda.

G. Minutes shall be verbatim.

## XI. REMOVAL OF OFFICERS

A. The Committee shall remove any officer who shall misuses funds.

B. The Committee may remove an officer if they demonstrate gross misconduct.

C. Removal of an officer may occur immediately when a majority of the members decide by voting for removal.

## XIII. VALUES

A. The Committee defines the following values as quintessentially Mohave and should be used to guide their behavior in life and actions while participting in the Committee.

1. Honesty
2. Sharing
3. Integrity of person and beliefs
4. Common sense
5. Respect for self and others
6. Do right by another person; treat them as you would like to be treated; do unto as you would have them do unto you.

## XIII. AMENDMENT OF BY-LAWS

A. These by-laws may be amended when at least twenty (20) voting members vote for an amendment.

## XIV. COMPENSATION

A. No member of the Committee shall receive any form of compensation for attending regular or special meetings.